

*Self-Liberation
Through Seeing
With Naked Awareness*



୪୩ ପଦ୍ମସଂଭବାଙ୍କୁଶାପକୁଶାପାନ୍ତିକାମିନ୍ଦିହିରେଶ୍ଵା ।
କୁଶଶୁଦ୍ଧାକୁଶପାନ୍ତିକାମିନ୍ଦିହିରେଶ୍ଵା । ପଦ୍ମଶୁଦ୍ଧାକୁଶପାନ୍ତିକାମିନ୍ଦିହିରେଶ୍ଵା ।

PADMASAMBHAVA—THE LOTUS BORN GURU

Translation of the Text

- 1 Here is contained “Self-Liberation through Seeing with Naked Awareness,” this being a Direct Introduction to the State of Intrinsic Awareness, ॥
From “The Profound Teaching of Self-Liberation in the Primordial State of the Peaceful and Wrathful Deities.” ॥
- 2 Homage to the Trikāya and to the Deities who represent the inherent luminous clarity of intrinsic awareness. ॥
- 3 Herein I shall teach “Self-Liberation through Seeing with Naked Awareness,” which is a direct introduction to intrinsic awareness ॥
From “The Profound Teaching of Self-Liberation in the Primordial State of the Peaceful and Wrathful Deities.” ॥
Truly, this introduction to your own intrinsic awareness ॥
Should be contemplated well, O fortunate sons of a noble family! ॥
SAMAYA ॥ gya gya gya ॥
- 4 Emaho! ॥
It is the single (nature of) mind which encompasses all of Samsāra and Nirvāna. ॥
Even though its inherent nature has existed from the very beginning, you have not recognized it. ॥
Even though its clarity and presence has been uninterrupted, you have not yet encountered its face. ॥
Even though its arising has nowhere been obstructed, still you have not comprehended it. ॥

Therefore, this (direct introduction) is for the purpose of bringing you to self-recognition. ॥

Everything that is expounded by the Victorious Ones of the three times ॥

In the eighty-four thousand Gateways to the Dharma ॥

Is incomprehensible (unless you understand intrinsic awareness). ॥

Indeed, the Victorious Ones do not teach anything other than the understanding of this. ॥

Even though there exist unlimited numbers of scriptures, equal in their extent to the sky, ॥

Yet with respect to the real meaning, there are three statements that will introduce you to your own intrinsic awareness. ॥

This introduction to the manifest Primordial State of the Victorious One ॥

Is disclosed by the following method for entering into the practice where there exists no antecedent nor subsequent practices. ॥

5 Kye-ho! ॥

O my fortunate sons, listen! ॥

Even though that which is usually called “mind” is widely esteemed and much discussed, ॥

Still it is not understood or it is wrongly understood or it is understood in a one-sided manner only. ॥

Since it is not understood correctly just as it is in itself, ॥

There come into existence inconceivable numbers of philosophical ideas and assertions. ॥

Furthermore, since ordinary individuals do not understand it, ॥

They do not recognize their own nature, ॥

And so they continue to wander among the six destinies (of rebirth) within the three worlds and thus experience suffering. ॥

Therefore, not understanding your own mind is a very grievous fault. ॥

Even though the Śrāvakas and the Pratyekabuddhas wish to understand it in terms of the Anātman doctrine, ॥

Still they do not understand it as it is in itself. ॥

Also there exist others who, being attached to their own personal ideas and interpretations, ॥

Become fettered by these attachments and so do not perceive the Clear Light. ॥

The Śrāvakas and the Pratyekabuddhas are (mentally) obscured by their attachments to subject and object. ॥

The Mādhyamikas are (mentally) obscured by their attachments to the extremes of the Two Truths. ॥

The practitioners of the Kriyā Tantra and the Yoga Tantra are (mentally) obscured by their attachments to sevā-sādhana practice. ॥

The practitioners of the Mahāyoga and the Anuyoga are (mentally) obscured by their attachments to Space and Awareness. ॥

And with respect to the real meaning of nonduality, since they divide these (Space and Awareness) into two, they fall into deviation. ॥

If these two do not become one without any duality, you will certainly not attain Buddhahood. ॥

In terms of your own mind, as is the case with everyone, Samsāra and Nirvāna are inseparable. ॥

Nonetheless, because you persist in accepting and enduring attachments and aversions, you will continue to wander in Samsāra. ॥

Therefore, your active dharmas and your inactive ones both should be abandoned. ॥

However, since self-liberation through seeing nakedly by means of intrinsic awareness is here revealed to you, ॥

You should understand that all dharmas can be perfected and completed in the great total Self-Liberation. ॥

And therefore, whatever (practice you do) can be brought to perfection within the Great Perfection. ॥

SAMAYA ॥ gya gya gya ॥

6 As for this sparkling awareness which is called “mind,” ॥

Even though one says that it exists, it does not actually exist. ॥

(On the other hand) as a source, it is the origin of the diversity of all the bliss of Nirvāna and all of the sorrow of Samsāra. ॥

And as for its being something desirable, it is cherished alike in the Eleven Vehicles. ॥

With respect to its having a name, the various names that are applied to it are inconceivable (in their numbers). ॥
 Some call it “the nature of the mind” or “mind itself.” ॥
 Some Tīrthikas call it by the name Ātman or “the Self.” ॥
 The Śrāvakas call it the doctrine of Anātman or “the absence of a self.” ॥
 The Chittamātrins call it by the name Chitta or “the Mind.” ॥
 Some call it the Prajnāpāramitā or “the Perfection of Wisdom.” ॥
 Some call it the name Tathāgatagarbha or “the embryo of Buddhahood.” ॥
 Some call it by the name Mahāmudrā or “the Great Symbol.” ॥
 Some call it by the name “the Unique Sphere.” ॥
 Some call it by the name Dharmadhātu or “the dimension of Reality.” ॥
 Some call it by the name Ālaya or “the basis of everything.” ॥
 And some simply call it by the name “ordinary awareness.” ॥

7 Now, when you are introduced (to your own intrinsic awareness), the method for entering into it involves three considerations: ॥
 Thoughts in the past are clear and empty and leave no traces behind. ॥
 Thoughts in the future are fresh and unconditioned by anything. ॥
 And in the present moment, when (your mind) remains in its own condition without constructing anything, ॥
 Awareness at that moment in itself is quite ordinary. ॥
 And when you look into yourself in this way nakedly (without any discursive thoughts), ॥
 Since there is only this pure observing, there will be found a lucid clarity without anyone being there who is the observer; ॥
 Only a naked manifest awareness is present. ॥
 (This awareness) is empty and immaculately pure, not being created by anything whatsoever. ॥
 It is authentic and unadulterated, without any duality of clarity and emptiness. ॥
 It is not permanent and yet it is not created by anything. ॥

However, it is not a mere nothingness or something annihilated because it is lucid and present. ॥

It does not exist as a single entity because it is present and clear in terms of being many. ॥

(On the other hand) it is not created as a multiplicity of things because it is inseparable and of a single flavor. ॥

This inherent self-awareness does not derive from anything outside itself. ॥

This is the real introduction to the actual condition of things. ॥

8 Within this (intrinsic awareness), the Trikāya are inseparable and fully present as one. ॥

Since it is empty and not created anywhere whatsoever, it is the Dharmakāya. ॥

Since its luminous clarity represents the inherent transparent radiance of emptiness, it is the Sambhogakāya. ॥

Since its arising is nowhere obstructed or interrupted, it is the Nirmānakāya. ॥

These three (the Trikāya) being complete and fully present as one, are its very essence. ॥

9 When you are introduced in this way through this exceedingly powerful method for entering into the practice, ॥

(You discover directly) that your own immediate self-awareness is just this (and nothing else), ॥

And that it has an inherent self-clarity which is entirely unfabricated. ॥

How can you then speak of not understanding the nature of the mind? ॥

Moreover, since you are meditating without finding anything there to meditate upon, ॥

How can you say that your meditation does not go well? ॥

Since your own manifest intrinsic awareness is just this, ॥

How can you say that you cannot find your own mind? ॥

The mind is just that which is thinking; ॥

And yet, although you have searched (for the thinker), how can you say that you do not find him? ॥

With respect to this, nowhere does there exist the one who is the cause of (mental) activity. ॥

And yet, since activity exists, how can you say that such activity does not arise? ॥

Since merely allowing (thoughts) to settle into their own condition, without trying to modify them in any way, is sufficient, ॥

How can you say that you are not able to remain in a calm state? ॥

Since allowing (thoughts) to be just as they are, without trying to do anything about them, is sufficient, ॥

How can you say that you are not able to do anything with regard to them? ॥

Since clarity, awareness, and emptiness are inseparable and are spontaneously self-perfected, ॥

How can you say that nothing is accomplished by your practice? ॥

Since (intrinsic awareness) is self-originated and spontaneously self-perfected without any antecedent causes or conditions, ॥

How can you say that you are not able to accomplish anything by your efforts? ॥

Since the arising of discursive thoughts and their being liberated occur simultaneously, ॥

How can you say that you are unable to apply an antidote? ॥

Since your own immediate awareness is just this, ॥

How can you say that you do not know anything with regard to it? ॥

10 It is certain that the nature of the mind is empty and without any foundation whatsoever. ॥

Your own mind is insubstantial like the empty sky. ॥

You should look at your own mind to see whether it is like that or not. ॥

Being without any view that decisively decides that it is empty, ॥

It is certain that self-originated primal awareness has been clear (and luminous) from the very beginning, ॥

Like the heart of the sun, which is itself self-originated. ॥

You should look at your own mind to see whether it is like that or not. ॥

It is certain that this primal awareness or gnosis, which is one's intrinsic awareness, is unceasing, ॥

Like the main channel of a river that flows unceasingly. ॥

You should look at your own mind to see whether it is like that or not. ॥

It is certain that the diversity of movements (arising in the mind) are not apprehendable by memories, ॥

They are like insubstantial breezes that move through the atmosphere. ॥

You should look at your own mind to see whether it is like that or not. ॥

It is certain that whatever appearances occur, all of them are self-manifested, ॥

Like the images in a mirror being self-manifestations that simply appear. ॥

You should look at your own mind to see whether it is like that or not. ॥

It is certain that all of the diverse characteristics of things are liberated into their own condition, ॥

Like clouds in the atmosphere that are self-originated and self-liberated. ॥

You should look at your own mind to see whether it is like that or not. ॥

11 There exist no phenomena other than what arises from the mind. ॥

Other than the meditation that occurs, where is the one who is meditating? ॥

There exist no phenomena other than what arises from the mind. ॥

Other than the behavior that occurs, where is the one who is behaving? ॥

There exist no phenomena other than what arises from the mind. ॥

Other than the samaya vow that occurs, where is the one who is guarding it? ॥

There exist no phenomena other than what arises from the mind. ॥

Other than the fruition that occurs, where is the one who is realizing (the fruit)? ॥

You should look at your own mind, observing it again and again. ॥

12 When you look upward into the space of the sky outside yourself, ॥

If there are no thoughts occurring that are emanations being projected, ॥

And when you look inward at your own mind inside yourself, ॥

If there exists no projectionist who projects thoughts by thinking them, ॥

Then your own subtle mind will become lucidly clear without anything being projected. ॥

Since the Clear Light of your own intrinsic awareness is empty, it is the Dharmakāya; ॥

And this is like the sun rising in a cloudless illuminated sky. ॥

Even though (this light cannot be said) to possess a particular shape or form, nevertheless, it can be fully known. ॥

The meaning of this, whether or not it is understood, is especially significant. ॥

13 This self-originated Clear Light, which from the very beginning was in no way produced (by something antecedent to it), ॥

Is the child of awareness, and yet it is itself without any parents—amazing! ॥

This self-originated primordial awareness has not been created by anything—amazing! ॥

It does not experience birth nor does there exist a cause for its death—amazing! ॥

Although it is evidently visible, yet there is no one there who sees it—amazing! ॥

Although it has wandered throughout Samsāra, it has come to no harm—amazing! ॥

Even though it has seen Buddhahood itself, it has not come to any benefit from this—amazing! ॥

Even though it exists in everyone everywhere, yet it has gone unrecognized—amazing! ॥

Nevertheless, you hope to attain some other fruit than this elsewhere—amazing! ॥

Even though it exists within yourself (and nowhere else), yet you seek for it elsewhere—amazing! ॥

14 How wonderful! ॥

This immediate intrinsic awareness is insubstantial and lucidly clear. ॥

Just this is the highest pinnacle among all views. ॥

It is all-encompassing, free of everything, and without any conceptions whatsoever: ॥

Just this is the highest pinnacle among all meditations. ॥

It is unfabricated and inexpressible in worldly terms: ॥

Just this is the highest pinnacle among all courses of conduct. ॥

Without being sought after, it is spontaneously self-perfected from the very beginning: ॥

Just this is the highest pinnacle among all fruits. ॥

15 Here is the teaching of the four great vehicles that are without error: ॥

(First) there is the great vehicle of the unmistaken view. ॥

Since this immediate awareness is lucidly clear, ॥

And this lucid clarity is without error or mistake, it is called “a vehicle.” ॥

(Second) there is the great vehicle of the unmistaken meditation. ॥

Since this immediate awareness is that which possesses clarity, ॥

And this lucid clarity is without error or mistake, it is called “a vehicle.” ॥

(Third) there is the great vehicle of the unmistaken conduct. ॥

Since this immediate primal awareness is that which possesses clarity, ॥

And this lucid clarity is without error or mistake, it is called “a vehicle.” ॥

(Fourth) there is the great vehicle of the unmistaken fruit. ॥

Since this immediate awareness is lucidly clear, ॥

And this lucid clarity is without error or mistake, it is called “a vehicle.” ॥

16 Here is the teaching on the four great unchanging (essential points called) “nails.” ॥

(First) there is the great nail of the unchanging view: ॥
 This immediate present awareness is lucidly clear. ॥
 Because it is stable in the three times, it is called “a nail.” ॥
 (Second) there is the great nail of the unchanging meditation: ॥
 This immediate present awareness is lucidly clear. ॥
 Because it is stable in the three times, it is called “a nail.” ॥
 (Third) there is the great nail of the unchanging conduct: ॥
 This immediate present awareness is lucidly clear. ॥
 Because it is stable in the three times, it is called “a nail.” ॥
 (Fourth) there is the great nail of the unchanging fruit: ॥
 This immediate present awareness is lucidly clear. ॥
 Because it is stable in the three times, it is called “a nail.” ॥

17 Then, as for the secret instruction which teaches that the three times are one: ॥
 You should relinquish all notions of the past and abandon all precedents. ॥
 You should cut off all plans and expectations with respect to the future. ॥
 And in the present, you should not grasp (at thoughts that arise) but allow (the mind) to remain in a state like the sky. ॥
 Since there is nothing upon which to meditate (while in the primordial state), there is no need to meditate. ॥
 And since there does not exist any distraction here, you continue in this state of stable mindfulness without distraction. ॥
 In this state which is without meditation and without any distraction, you observe everything with a naked (awareness). ॥
 Your own awareness is inherently knowing, inherently clear, and luminously brilliant. ॥
 When it arises, it is called the Bodhichitta, “the enlightened mind.” ॥
 Being without any activity of meditation, it transcends all objects of knowledge. ॥
 Being without any distraction, it is the luminous clarity of the Essence itself. ॥
 Appearances, being empty in themselves, become self-liberated; clarity and emptiness (being inseparable) are the Dharmakāya. ॥

Since it becomes evident that there is nothing to be realized by means of the path to Buddhahood, ॥
At this time you will actually behold Vajrasattva. ॥

18 Then, as for the instruction for exhausting the six extremes and overthrowing them: ॥

Even though there exist a great many different views that do not agree among themselves, ॥

This “mind” which is your own intrinsic awareness is in fact self-originated primal awareness. ॥

And with regard to this, the observer and the process of observing are not two (different things). ॥

When you look and observe, seeking the one who is looking and observing, ॥

Since you search for this observer and do not find him, ॥

At that time your view is exhausted and overthrown. ॥

Thus, even though it is the end of your view, this is the beginning with respect to yourself. ॥

The view and the one who is viewing are not found to exist anywhere. ॥

Without its falling excessively into emptiness and non-existence even at the beginning, ॥

At this very moment your own present awareness becomes lucidly clear. ॥

Just this is the view (or the way of seeing) of the Great Perfection. ॥

(Therefore) understanding and not understanding are not two (different things). ॥

19 Although there exist a great many different meditations that do not agree among themselves, ॥

Your own ordinary present awareness is directly penetrating. ॥

The process of meditation and the one who meditates are not two (different things). ॥

When you look for the meditator who is meditating or not meditating, ॥

Since you have searched for this meditator and have not found him anywhere, ॥

At that time your meditation is exhausted and overthrown. §
Thus, even though it is the end of your meditation, this is the beginning with respect to yourself. §

The meditation and the meditator are not found to exist anywhere. §

Without its falling under the power of delusion, drowsiness, or agitation, §

Your immediate unfabricated awareness becomes lucidly clear; §
And this unmodified state of even contemplation is concentration. §

(Therefore) remaining in a calm state or not remaining in it are not two (different things). §

20 Although there exist a great many different kinds of behavior which do not agree among themselves, §

Your own self-originated primal awareness is the Unique Sphere. §

Behavior and the one who behaves are not two (different things). §

When you look for the one it is who behaves with action or without action, §

Since you have searched for the one who acts and have not found him anywhere, §

At that time your behavior is exhausted and overthrown. §

Thus, even though it is the end of your conduct and behavior, this is the beginning with respect to yourself. §

From the very beginning neither behavior nor the one who behaves have existed (as separate realities). §

Without its falling under the power of errors and inherited predispositions, §

Your immediate awareness is an unfabricated inherent clarity. §

Without accepting or rejecting anything, just letting things be as they are without trying to modify them, §

Such conduct or behavior alone is pure. §

(Therefore) pure and impure action are not two (different things). §

21 Although there exist a great many different fruits that do not agree among themselves, §

The nature of the mind that is inherent awareness is (none other than) the spontaneously perfected Trikāya. ॥
 What is realized and the one who realizes it are not two (different things). ॥
 When you look for the fruit and for the one who has realized it, ॥
 Since you have searched for the realizer (of the fruit) and have not found him anywhere, ॥
 At that time your fruit is exhausted and overthrown. ॥
 Thus, even though it is an end to your fruition, still this is the beginning with respect to yourself. ॥
 Both the fruition and the one who has attained the realization are found to not exist anywhere. ॥
 Without its falling under the power of attachments or aversions or of hopes and fears, ॥
 Your immediate present awareness becomes spontaneously perfected inherent clarity. ॥
 Understand that within yourself the Trikāya is fully manifest. ॥
 (Therefore) this itself is the fruition of primordial Buddhahood. ॥

22 This intrinsic awareness is free of the eight extremes, such as eternalism and nihilism, and the rest. ॥
 Thus we speak of the Middle Way where one does not fall into any of the extremes, ॥
 And we speak of intrinsic awareness as uninterrupted mindful presence. ॥
 Since emptiness possesses a heart that is intrinsic awareness, ॥
 Therefore it is called by the name of Tathāgatagarbha, that is, “the embryo or heart of Buddhahood.” ॥
 If you understand the meaning of this, then that will transcend and surpass everything else. ॥
 Therefore, it is called by the name of Prajnāpāramitā, that is, “the Perfection of Wisdom.” ॥
 Because it cannot be conceived of by the intellect and is free of all (conceptual) limitations from the very beginning, ॥
 Therefore it is called by the name of Mahāmudrā, that is, “the Great Symbol.” ॥
 Because of that, in accordance with whether it is specifically understood or not understood, ॥

Since it is the basis of everything, of all the bliss of Nirvāna and of all the sorrow of Samsāra, ॥

Therefore it is called by the name of Ālaya, that is, “the foundation of everything.” ॥

Because, when it remains in its own space, it is quite ordinary and in no way exceptional, ॥

This awareness that is present and lucidly clear ॥

Is called by the name of “ordinary awareness.” ॥

However many names may be applied to it, even though they are well conceived and fancy sounding, ॥

With regard to its real meaning, it is just this immediate present awareness (and nothing else). ॥

23 To desire something other than this ॥

Is just like having an elephant (at home), but searching for its tracks elsewhere. ॥

Even though you may try to measure the universe with a tape measure, it will not be possible to encompass all of it. ॥

(Similarly) if you do not understand that everything derives from the mind, it will not be possible for you to attain Buddhahood. ॥

By not recognizing this (intrinsic awareness for what it is), you will then search for your mind somewhere outside of yourself. ॥

If you seek for yourself elsewhere (outside of yourself), how can you ever find yourself? ॥

For example, this is just like an idiot who, going into a crowd of many people, ॥

And having let himself become confused because of the spectacle, ॥

Does not recognize himself; and, even though he searches for himself everywhere, ॥

He continually makes the error of mistaking others for himself. ॥

(Similarly) since you do not see the natural condition of the real disposition of things, ॥

You do not know that appearances come from mind, and so you are thrust once again into Samsāra. ॥

By not seeing that your own mind is actually the Buddha,
Nirvāna becomes obscured. ॥

With respect to Samsāra and Nirvāna, (the difference is simply
due) to ignorance or to awareness respectively. ॥

But at this single instant (of pure awareness), there is in fact no
actual difference between them (in terms of their essence). ॥

If you come to perceive them as existing somewhere other than
in your own mind, this is surely an error. ॥

(Therefore) error and non-error are actually of a single essence
(which is the nature of the mind). ॥

Since the mind-streams of sentient beings are not made into
something that is divided into two, ॥

The unmodified uncorrected nature of the mind is liberated by its
being allowed simply to remain in its own (original) natural
condition. ॥

If you are not aware that the fundamental error or delusion
comes from the mind, ॥

You will not properly understand the real meaning of the Dharmatā
(the nature of reality); ॥

24 You should look into what is self-arising and self-originated. ॥

With respect to these appearances, in the beginning they must
arise from somewhere, ॥

In between they must remain somewhere, and at the end they
must go somewhere. ॥

Yet when you look (into this matter), it is, for example, like a
crow gazing into a well. ॥

When he flies away from the well, (his reflection) also departs
from the well and does not return. ॥

In the same way appearances arise from the mind; ॥

They arise from the mind and are liberated into the mind. ॥

The nature of the mind which (has the capacity) to know every-
thing and be aware of everything is empty and clear; ॥

As is the case with the sky above, its emptiness and its clarity
have been inseparable from the very beginning. ॥

Self-originated primal awareness becomes manifest, ॥

And becoming systematically established as luminous clarity, just
this is the Dharmatā, the nature of reality. ॥

Even though the indication of its existence is all phenomenal existence (which manifests externally to you), ॥

You are aware of it in your own mind, and this latter is the nature of the mind. ॥

Since it is aware and clear, it is understood to be like the sky. ॥

However, even though we employ the example of the sky to indicate the nature of the mind, ॥

This is in fact only a metaphor or simile indicating things in a one-sided fashion. ॥

The nature of the mind, as well as being empty, is also intrinsically aware; everywhere it is clear. ॥

But the sky is without any awareness; it is empty as an inanimate corpse is empty. ॥

Therefore, the real meaning of “mind” is not indicated by the sky. ॥

So without distraction, simply allow (the mind) to remain in the state of being just as it is. ॥

25 Moreover, as for this diversity of appearances, which represents relative truth, ॥

Not even one of these appearances is actually created in reality, and so accordingly they disappear again. ॥

All things, all phenomenal existence, everything within Samsāra and Nirvāna, ॥

Are merely appearances (or phenomena) which are perceived by the individual’s single nature of the mind. ॥

On any particular occasion, when your own (internal) mind-stream undergoes changes, ॥

Then there will arise appearances which you will perceive as external changes. ॥

Therefore, everything that you see is a manifestation of mind. ॥

And, moreover, all of the beings inhabiting the six realms of rebirth, perceive everything with their own distinct karmic vision. ॥

26 The Tīrthikas who are outsiders see all this in terms of the dualism of eternalism as against nihilism. ॥

Each of the nine successive vehicles sees things in terms of its own view. ॥

Thus, things are perceived in various different ways and may be elucidated in various different ways. ॥

Because you grasped at these various (appearances that arise), becoming attached to them, errors have come into existence. ॥

Yet with respect to all of these appearances of which you are aware in your mind, ॥

Even though these appearances that you perceive do arise, if you do not grasp at them, then that is Buddhahood. ॥

Appearances are not erroneous in themselves, but because of your grasping at them, errors come into existence. ॥

But if you know that these thoughts only grasp at things which are mind, then they will be liberated by themselves. ॥

Everything that appears is but a manifestation of mind. ॥

Even though the entire external inanimate universe appears to you, it is but a manifestation of mind. ॥

Even though all of the sentient beings of the six realms appear to you, they are but a manifestation of mind. ॥

Even though the happiness of humans and the delights of the Devas in heaven appear to you, they are but manifestations of mind. ॥

Even though the sorrows of the three evil destinies appear to you, they are but manifestations of mind. ॥

Even though the five poisons representing ignorance and the passions appear to you, they are but manifestations of mind. ॥

Even though intrinsic awareness which is self-originated primal awareness appears to you, it is but a manifestation of mind. ॥

Even though good thoughts along the way to Nirvāna appear to you, they are but manifestations of mind. ॥

Even though obstacles due to demons and evil spirits appear to you, they are but manifestations of mind. ॥

Even though the gods and other excellent attainments appear to you, they are but manifestations of mind. ॥

Even though various kinds of purity appear to you, they are but manifestations of mind. ॥

Even though (the experience) of remaining in a state of one-pointed concentration without any discursive thoughts appears to you, it is but a manifestation of mind. ॥

Even though the colors that are the characteristics of things appear to you, they are but manifestations of mind. ॥

Even though a state without characteristics and without conceptual elaborations appears to you, it is but a manifestation of mind. ॥

Even though the nonduality of the one and the many appears to you, it is but a manifestation of mind. ॥

Even though existence and non-existence which are not created anywhere appear to you, they are but manifestations of mind. ॥

There exist no appearances whatsoever that can be understood as not coming from mind. ॥

27 Because of the unobstructed nature of the mind, there is a continuous arising of appearances. ॥

Like the waves and the waters of the ocean, which are not two (different things), ॥

Whatever arises is liberated into the natural state of the mind. ॥

However many different names are applied to it in this unceasing process of naming things, ॥

With respect to its real meaning, the mind (of the individual) does not exist other than as one. ॥

And, moreover, this singularity is without any foundation and devoid of any root. ॥

But, even though it is one, you cannot look for it in any particular direction. ॥

It cannot be seen as an entity located somewhere, because it is not created or made by anything. ॥

Nor can it be seen as just being empty, because there exists the transparent radiance of its own luminous clarity and awareness. ॥

Nor can it be seen as diversified, because emptiness and clarity are inseparable. ॥

Immediate self-awareness is clear and present. ॥

Even though activities exist, there is no awareness of an agent who is the actor. ॥

Even though they are without any inherent nature, experiences are actually experienced. ॥

If you practice in this way, then everything will be liberated. ॥

With respect to your own sense faculties, everything will be understood immediately without any intervening operations of the intellect. ॥

Just as is the case with the sesame seed being the cause of the oil and the milk being the cause of butter, ॥

But where the oil is not obtained without pressing and the butter is not obtained without churning, ॥

So all sentient beings, even though they possess the actual essence of Buddhahood, ॥

Will not realize Buddhahood without engaging in practice. ॥

If he practices, then even a cowherd can realize liberation. ॥

Even though he does not know the explanation, he can systematically establish himself in the experience of it. ॥

(For example) when one has had the experience of actually tasting sugar in one's own mouth, ॥

One does not need to have that taste explained by someone else. ॥

Not understanding this (intrinsic awareness) even Panditas can fall into error. ॥

Even though they are exceedingly learned and knowledgeable in explaining the nine vehicles, ॥

It will only be like spreading rumors of places which they have not seen personally. ॥

And with respect to Buddhahood, they will not even approach it for a moment. ॥

If you understand (intrinsic awareness), all of your merits and sins will be liberated into their own condition. ॥

But if you do not understand it, any virtuous or vicious deeds that you commit ॥

Will accumulate as karma leading to transmigration in heavenly rebirth or to rebirth in the evil destinies respectively. ॥

But if you understand this empty primal awareness which is your own mind, ॥

The consequences of merit and of sin will never come to be realized, ॥

Just as a spring cannot originate in the empty sky. ॥

In the state of emptiness itself, the object of merit or of sin is not even created. ॥

Therefore, your own manifest self-awareness comes to see everything nakedly. ॥

This self-liberation through seeing with naked awareness is of such great profundity., ॥

And, this being so, you should become intimately acquainted with self-awareness. ॥

Profoundly sealed! ॥

28 How wonderful! ॥

As for this “Self-liberation through Seeing with Naked Awareness” which is a direct introduction to one’s own intrinsic awareness, ॥

It is for the benefit of those sentient beings belonging to the later generations of those future degenerate times ॥

That all of my Tantras, Āgamas, and Upadeśas, ॥

Though necessarily brief and concise, have been composed. ॥

And even though I have disseminated them at the present time, yet they shall be concealed as precious treasures, ॥

So that those whose good karma ripens in the future shall come to encounter them. ॥

SAMAYA ॥ gya gya gya ॥

This treatise which is an introduction to one’s actual intrinsic awareness or state of immediate presence ॥

Is entitled “Self-liberation through Seeing with Naked Awareness.” ॥

It was composed by Padmasambhava, the Master from Uddiyāna. ॥

Until Samsāra is emptied of living beings, may this Great Work of liberating them not be abandoned! ॥

(On the full moon day of the eighth month of the Wood-Ox year, this Terma text entitled the *Rig-pa ngo-sprod gcer mthong rang-grol*, belonging to the *Zab-chos zhi-khro dgongs-pa rang-grol* cycle of Rigdzin Karma Lingpa, was translated by Vajranātha in the hope that it will enlighten and benefit all beings. New York, October 1985)

Sarva Mangalam